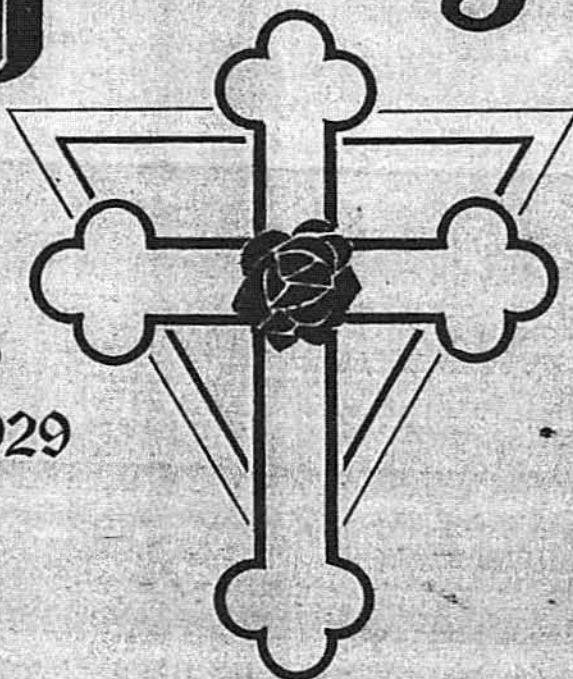


The Mystic Triangle



January
1929

25cts.



Rosicrucian
Mysteries.



Suggestions

VE have listed below many interesting and helpful suggestions for our members; in fact the majority of the articles mentioned are those that have been requested from time to time by members, and therefore we have arranged to supply the demands with the following as economically as possible.

AN INTERESTING AND VALUABLE NEW BOOK

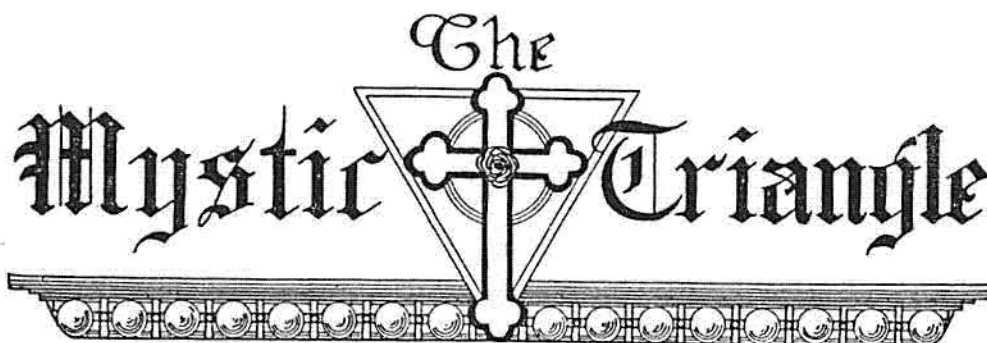
We have been able to secure a book of a limited edition, not generally sold on the open market. It is called "The Bible of Bibles," and is the life work of Dr. Frank L. Riley, who is an authority on sacred literature. The book represents the fondest dreams of students of occult literature. It is a composite Bible, containing parallel excerpts from the greatest scriptures of the world. It is not a commentary on the Bible of the world, but the actual Bibles of all the teachers and masters of wisdom, tracing backwards for more than eleven thousand years. It is non-sectarian, and of unusual help to students of our work, and of metaphysics in general. A person would have to buy over sixty volumes of rare and sacred writings to equal the matter contained in this one book. The "Bible of Bibles" was intended for private limited circulation, and therefore, is unusually well printed on large-size, high grade, deckle-edged paper, strongly bound, and contains four hundred and thirty-two pages. The present price of each volume is \$8.00; this price includes the pre-payment of expressage or postage by us. The book comes in a box, which helps to preserve it, and special packing care is taken to assure good condition of the book upon its arrival. The price may, perhaps, be increased in the future, as the edition becomes exhausted, and it is very unlikely that another edition will ever be printed because of the tremendous expense involved. This is really a wonderful opportunity.

ROSICRUCIAN STATIONERY

As previously mentioned, we have arranged with a large stationery house to supply us with boxes of fine stationery, consisting of twenty-four sheets and twenty-four envelopes of attractive blue broadcloth linen. Each sheet has a symbolic emblem with the words "AMORC, Rosicrucian Order," printed upon it in artistic, old English type. These boxes will be sent to our members, postage prepaid, for \$1.25 a piece. This stationery is ideal for personal use, and is similar to the latest club or fraternity stationery.

(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



Published Monthly by THE SUPREME COUNCIL of AMORC

Rosicrucian Park, San Jose, California

JANUARY, 1929



VOLUME VI, No. 12

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HOW TO ADDRESS LETTERS

This is Very Important

Always address your envelopes to: AMORC, Rosicrucian Park, San Jose, California. In the lower corner of your envelope, write the name of one of the following departments; which is to give immediate attention to your letter.

For general information: "Supreme Secretary."

Payment of dues or fees: "Financial Secretary."

Purchase of supplies: "Supply Bureau."

Regarding lost lectures, missing mail, errors, etc., "Complaint Dept." Regarding the formation of groups, distribution of propaganda literature, and furtherance of the work: "Extension Dept." Regarding this magazine and its departments: "Triangle Dept." Regarding help in illness or strictly personal problems: "Welfare Dept."

Personal letters to the Emperor should be marked in the corner: "Emperor's Secretary."

Make checks and money orders payable only to "AMORC FUNDS."

Unless you notify us within thirty days after issuance of a magazine that you have not received your copy, we cannot rectify errors.



The Emperor's Monthly Message



I PRESUME that this message will reach most of you just as the holidays are closing their delightful hours, and the new year is proclaiming itself a husky child. And by the time most of you have read this magazine, I shall be on my way eastward with the party of members who have arranged to take the journey with my wife and family to Egypt, the Holy Land, and other mystical places of Europe.

How I wish that more of you could have arranged to go with us! I know that we are going to have a great deal of enjoyment, and derive a great deal of benefit through this trip. And I know that hundreds of you will be in concentration upon us, sending to all of us your good wishes and thoughts every day. How I have felt for each of you who have written and said that while you could not go, and regretted your inability to go, you were going to be with us in spirit. And I want to assure you that we shall be with you, each one of you, in spirit also. I have known, because I have noticed, the struggle that some of you have made to try and take this trip, and I have been happy to note the philosophical or truly Rosicrucian attitude that each one of you has manifested when you found that you could not go with us. Some things in life we may enjoy, and other things are denied to us. If only desiring and wishing for things would bring them about, how richly all of us could live, and how abundantly we would enjoy the blessings of this universe; but the law says that it is not to be so. Something more than wishing, something more than wanting a thing, is necessary in order that we may have it; and when we do not have our wishes fulfilled, we must realize that there is a time and place, and a law and principle, for all things.

I know that in many cases, those of you who are remaining at home and

who could not go with us, would go at some other time. Even now we are planning a summer time trip, because we have found that hundreds could not get away from business conditions, obligations, and duties, or away from home life during the important busy months of January, February, and March. And, so a trip to be taken during the summer vacation months is being planned; it will not include Egypt because of the intense heat there, but it will include a visit to the mystical parts of Europe, under the most enjoyable conditions, and with truly interesting companions. And we shall make this trip the most economical one that has ever been made for a tourist party, covering the countries of Europe and perhaps elsewhere. More details will be announced later on, and I know that this news will come to hundreds of you as a consolation for your disappointment in not being able to go with us to Egypt.

Life always contains many surprises for us, and as one great philosopher said, "Anticipation and realization are constantly striving to thrill us." Very often the anticipation of a pleasure brings more happiness than the realization, but I have found, as no doubt you have, that surprises, or unanticipated or unexpected things happen which bring us sudden and extreme joy. Many of the expected things never happen. A friend of mine once said to me that the things that had bothered him the most were the things that never happened. He was one of those persons who worried and fretted over things that he feared might happen, or things that he visualized as most certainly coming to him; and yet in his fear and in his anxiety, he did certain things to try and prevent their fulfilment, and in most cases succeeded. And when the time had passed, and the feared event had not occurred, he discovered that he had suffered more through the expectation of dire

results than if the thing had actually happened. And so life reveals itself in peculiar ways, with the unexpected. As I have said, our dreams cannot all be realized, our hopes cannot all be fulfilled, and we must accept things as they come and make the best of them. He is happiest, who will accept his situation and the conditions which surround him, and make the very best of them. Our lectures teach us that we gain nothing by negating anything that exists. We make everything good by turning it into good if it seems to be evil. We make our environment better by accepting it at its face value, and then endeavor to improve it. We are what we are today, because of our insistence in improving ourselves; and our environments are better because of our restlessness, and our determination to make things better. The trend of civilization would have been far different in the ages past if the primitive man and all mankind had negated and set aside the things which they had, and which they did not like. That would not have improved things one iota, and it would have left man weaker in his moral fortitude, and a victim of his own inability to cope with any situation.

While we are on our way across the Atlantic, and through the mystical and Rosicrucian sections of the Holy Land and Egypt, while we are indulging in initiations and ceremonies seldom witnessed by others except Rosicrucians in foreign lands, I will keep in contact with the Order through a special message in the magazine each month, and through a description of what we are seeing and what we are doing. A number of competent stenographers and secretaries will accompany the party as tourists, and they have volunteered to take my rapid dictation and typewrite articles about what the touring party is doing in each country, and these will appear in this magazine, while we are gone. The first instalment about the trip and our experiences will appear in the February issue, which will be printed about the 20th of January, and will reach you about the first of the month of February. The issues of the magazine may

be a little late while we are on this trip, because the Editor will try to hold up the printing of the magazine until the last minute in order to get the material that will be sent by mail from foreign places.

Naturally, I regret that my absence from Headquarters during the months of January, February, and March will cut short my intimate contact with each of you by correspondence. I hope that all of you who read this will remember that letters addressed to me, personally, while I am absent, will not have my attention, and that while my two secretaries will receive such mail and endeavor to look after any important matter, on the other hand, matters of a personal nature, which you think I should attend to in your behalf, cannot receive such attention until I return in April. If you have a problem that is extremely urgent, write to the Supreme Secretary, and also send him reports, and other matters for general attention, which some of you send to me.

I want to take opportunity at this time to thank the many hundreds who have sent me letters, telegrams, and cablegrams of birthday and holiday greetings. I wish to include also those who were thoughtful in sending little gifts or tokens of usefulness. I had no idea that so many of you would remember that my birthday came in November, and I was especially surprised at the beautiful cards and sentiments expressed in written messages. These messages came from all parts of the United States, from new members, and from members who have been with us for a long time. They came from foreign lands, from secretaries of the other Rosicrucian branches in Europe, and even Africa. Some of our members travelling in other lands sent cablegrams, and even branches in South America signed messages as groups. And here in the office, the entire staff remembered the Emperor's birthday also, and presented me with the largest box of the tallest and most beautiful chrysanthemums that we have ever seen anywhere in the world. All in all, it was a joyous occasion, although the day was spent in directing many of the



affairs of the final touches in the new Supreme Temple.

I always enjoy this opportunity each month to have a little personal chat with you, and tell you what is uppermost in my mind at the time I dictated. At this moment I feel much like I have felt each time I have stood before the microphone in the broadcasting studio, and have talked to many thousands of persons. I know, from hundreds of letters, received each month, that thousands of you read this message in the magazine, and read it very carefully, and that adds to the feeling I have that I am talking directly to each one of you on these monthly occasions, and that you feel the intimate contact that is thus established. While I am absent, the Supreme Secretary is certainly going to have a busy time, and although his wife is one of our party on the tour he will have little opportunity to miss the usual home life pleasures which he so greatly enjoys,

because I know that my absence, and the absence of one or two others that assist in my work at Headquarters, will increase his responsibilities, and the detail of his routine activities, and undoubtedly call for many hours of night work during the months of January, February, and March. Your good thoughts of him and his extra labors, and your promptness in making your reports regarding your work, along with conciseness in your communications, will greatly facilitate his labors. Elsewhere, in this issue, you will find an article telling of the wonderful time we had here at Headquarters on the occasion of the dedication of the new Supreme Temple, and I personally invite all of you to come and see it whenever you can reach this part of the country.

And now I bid all of you farewell, and hope that you will enjoy the holiday and winter months as greatly as we expect to.



The Dedication of the Supreme Temple

By The Supreme Secretary



ALL of our National Lodge members should feel personally very happy about the dedication which occurred on Sunday, December 2nd, in San Jose, for, while every member of a lodge in every part of this

country has a personal interest in the fountain-head of the organization, those who are not affiliated with a local lodge anywhere realize that their home, so far as lodge connections are concerned, is at San Jose, and that the Supreme Lodge Temple is *their temple*.

I do not think that we can do better in telling you about this beautiful temple than to reproduce a story as it appeared in the San Jose "Mercury Herald," which is one of the large and pro-

gressive newspapers of this great valley. The several newspapers of this part of the country have given considerable space to photographic illustrations of the new temple and lodge room, and their enthusiasm is reflected in the accounts they have published.

I think, however, that one of the most epitomized comments made in regard to the beauty of the new temple was that expressed by Mr. de Lenas, who is the art advisor to the large group of moving picture studios in Los Angeles and Hollywood, and who is an authority recognized by them in the preparation of magnificent Oriental or foreign settings. He stood in the midst of the new temple after the ceremony, and after viewing the lodge room from different angles turned to a group of

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newspaper men who were awaiting his comment, and said: "It is an inspired dream, brought into materialization." Others have said that it was a dream in gold and colors; and another well known artist and sculptor said that it was the most perfect example of the three modes of expression—color, form, and sound. He was referring to the musical and acoustic effects, as well as to the architectural lines, and the colorful paintings and lighting.

Of the hundreds who attended from various parts of the United States, Canada, and Mexico, among them artists of repute and experience, and of the many builders, contracotrs, and interior decorators who have visited the temple during the last hours of its final preparations, there has not been one who has not agreed that this Rosicrucian temple in San Jose is the most imposing, magnificent, and beautiful lodge room ever constructed in the west, if not in any part of America.

The lavish use of sheet metals, including golds, silvers and bronzes, the rich furnishings, the imposing stone columns, and the colorful decorations, simply astound the visitor and impress him with the gorgeous standards used in the building and decorations of the ancient temples of Egypt.

And, although it was but one year to the very day since the Headquarters of our organization moved to San Jose, the Imperator was pleased to announce at the dedication ceremony that the entire building, in fact the administration building and offices, the temple, lodge room and other structures used by the organization, were being dedicated free from any financial debt of any kind, and that everything possessed by the Order in its national center, including the property and everything upon it, was fully paid for and dedicated with all of its richness and beauty to the Great White Brotherhood as a gift, without limiations and without indebtedness. Certainly no other mystical organization in this country can inspire its members with the feeling of joy which should be theirs when they realize that they are connected with a national temple of such beauty and attraction.

Six Hundred Ninety-Seven

Let me now give to you the story as it appeared in the "Mercury Herald" of Saturday, December 1st:

"Supreme and local officers, Ancient and Mystical Order Rosae Crucis, will be installed at 3 p. m. tomorrow during dedication ceremonies at the Order's new Egyptian Temple on Naglee Avenue.

"Ceremonies will be held in the main temple chamber, whose floor has an area of 4000 square feet and is unique in America. Local lodge heads to be installed include Leon Batchelor, master, and A. B. Bell, deputy master.

"Supreme officers will be knighted individually and their titles formally extended to them. The ritual, said to be among the most impressive of the kind, will be attended by supreme officers from various parts of the country.

"Dr. H. Spencer Lewis, Imperator of Rosicrucians in North America, will be in charge.

"The temple, in architectural design is a copy, in minute detail, of the interiors of well known temples of Egypt. The 18 supporting columns are of concrete, and are 13 feet high and six feet in circumference. The gold capping of each of these columns represents the Egyptian lotus design, used by the ancient builders for decoration, and to support cross beams and keystones.

"In the center of the room a symbolic shekinah, or ritualistic altar for ceremonial purposes, is constructed of stone. The walls of the temple are made of huge stone blocks. All the windows are constructed and decorated to carry out the Egptian design; the casting of the windows and doors being unusually wide, and constructed at an angle similar in appearance to Egyptian pylons.

"It is perhaps the art work, and the lighting effects that attract the most attention. At various appropriate places on the walls are fixed ornamental, iron bars, from which hang tapestries representing characters of ancient Egyptian mythology. All of the columns are decorated in harmonizing designs, and the huge caps on the top of them are gold, figured with various colors. At the east of the temple are huge stone pylons, across the top of which lies a large keystone. The effect is as if one were looking out an archway, and be-



fore the eye unfolds a vista of several miles of desert scenery.

"In the foreground of this exterior vista are miniature buildings, walks and a fountain and in the distance a desert covered with pyramids. The lighting effect is such that the scene may be changed from one of moonlight, with twinkling stars and the moon, to one of early sunrise, with the glowing sun rising above the horizon. The lighting throughout the temple is indirect, and in various soft shades of blue, orange and green. Occasional colored spots illuminate Egyptian figures on the walls.

"Large plaques, finished in gold and bronze, depicting Egyptian figures and symbols representing the life of the Egyptians, and with explanatory hieroglyphics are in place against the stone walls. These were made especially for the Rosicrucian temple by a member, Erwin Winterhalter, famous California sculptor whose work, "The End of the Trail," exhibited at the Panama exposition, is known throughout the world.

"The entire architectural design was brought about through the research and careful study of Dr. H. Spencer Lewis, Emperor in North America, and an officer of the international council. Dr. Lewis personally directed all the art work in the temple. He also made some beautiful portraits for the adjoining ante-rooms.

"The temple just complete is the Supreme Temple for North America. Egypt Lodge No. 7, the local lodge of AMORC, which is greatly increasing, will have the privilege of the use of this new temple.

"AMORC maintains its college and national administrative offices in San Jose and the Rosicrucian Order has several hundred branches in the United States. Dr. Lewis says the Rosicrucian Order is an educational one, and those who affiliate undertake the study of various sciences and philosophy for the purpose of bettering themselves in the every day affairs of life."



Bulwer-Lytton

By Raymond Andrea

Grand Master, AMORC, Great Britain



LYTTON, in one of his essays, insists on the necessity of so much similarity between a writer and his works as almost to resolve authorship into autobiography. Not every author, however, has the ability or the inclination to be autobiographical in his work; moreover, some classes of work absolutely prohibit anything in the nature of autobiography. True, an author's style may reveal much of personal character to the critical reader, but Lytton evidently referred to something more intimate and revealing than style. A novelist of the first magnitude and a master of narrative, much of his own

varied experience was portrayed to the letter and formed the basis and inspiration of his many works, so that his insistence on this canon of literature is understandable and justified, at least in works of a similar nature.

Most of us have long been familiar with Lytton's great Rosicrucian story, "Zanoni," yet few perhaps know much about the life of the man. There is often a great satisfaction in reading, for the first time, the biography of a notable character whose name or work has been familiar to one for years, either through quotation or in bulk. How often we have pondered, for instance, upon the quotation from the Comte de Gabalis which heads the seventh chapter of "Zanoni"; how

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singular the pleasure when we read that quotation, in its eloquent context in the fourth discourse of the Comte, for the first time! The same may be said of the Comte de St. Germain, whose name is so often encountered in occult literature, but who stands forth a living and virile personality in the monograph recently referred to in this magazine. When we meet the living man in the pages of authentic biography and realize his many-sided humanity, his failures and successes, his onward progress through his allotted span, and weigh the opinions of those who beheld his labors and labored with him, his name henceforth is a potent influence, his works in our hands acquire new meaning, force and dignity, and a relationship in spirit is immediately established, never failing in its inspiration.

We feel all this when reading the life of the author of "Zanoni." On perusing that book we soon discover that here is the work of no ordinary novelist. Here are the luminous facts of real and uncommon experience; and we may be sure that the writer who insisted upon the above mentioned canon of authority applied this rule in this as in his other works. One writer goes so far as to allege that "Zanoni," more than any other book, provided a matrix for the building up of modern theosophical philosophy in the English tongue. Certainly it is much quoted in early theosophical literature, and regarded as an authority by theosophical writers. H. P. B. spoke of it in the highest terms and said that no author in the world of literature ever gave a more truthful or more poetical description of elemental beings; whilst of Lytton she said he was still claimed by the mysterious Brotherhood in India as a member of their own body, although he never avowed his connection with them. And the poet Tennyson said that no one did more in his day towards intellectually raising the public and piquing its interest in better things.

The biographies of Lytton lay particular stress upon his distinguished ancestry; he combined two remarkably

vigorous family strains. One of his ancestors was a certain learned and eccentric Dr. Bulwer who studied the black art, wrote a good deal about the influence of the heavenly bodies on human beings, and of character and destiny in the conformation and lines of the hand. In virtue of paternal descent, Lytton was a born ruler of men and a mystic; while the gentle and more gracious tendencies of the maternal Lyttons fitted him for the position he was to fill in letters and society.

He was born on May 5th, 1803, and was the third son of William Bulwer and Elizabeth Lytton. He was yet in his infancy when his father died. The eldest son was sent to a preparatory school, the second placed with his maternal grandmother, Mrs. Warburton Lytton, and Edward lived alone with his mother, he was her favourite child. Warburton Lytton, a learned man, still survived, and Edward and his mother passed a portion of each year at his house. Lytton was practically born in a library, for his grandfather's house was literally inundated with books. In 1810 Warburton Lytton died and his library passed as a gift to Edward's mother. Thus, on the threshold of life, young Lytton was introduced to the world's literary treasures: Histories and legends, illustrated by artists and engravers, of Eastern potentates, treatises on chivalry and knighthood, and German metaphysics in abundance. The latter no doubt inspired the blooming philosopher of 8 years one day to ask his mother whether she were not sometimes overwhelmed by the sense of her own identity. He was promptly told to go to bed.

He passed from one private school to another, and impressed his preceptors and school fellows alike with his intellectual power and ease superiority. At the age of 16 he became a private pupil of an Ealing clergyman who prepared young gentlemen for the universities. The years at Ealing, however, witnessed such general progress in moral and intellectual development, in the knowledge of books and character,



that this period of tuition was all that was necessary to improve Lytton into a full-fledged poet and philosopher, as well as an accomplished man about town. In due course of time he was entered at Cambridge. The college routine proved irksome; he relished work provided he could do it at his own time and in his own way. He fixed upon English history as his object of intellectual interest, and made careful excursions into a vast mass of ancient documents and rare biographies. The great historical novelist was in process of formation. Trinity, the much loved college of Lytton's famous contemporaries, was to him a solitary cell, endurable only through private reading in which the tutors could help him little. He was shy, self-conscious, and self-concentrated, and could get along far better alone. It was at Cambridge that he first became acquainted with Chauncey Hare Townshend, one of the earliest enthusiasts in clairvoyance, mesmerism, and studies of the supernatural; a man of much personal charm, whose influence upon Lytton was considerable.

The biographies of Lytton with which we are acquainted are almost exclusively devoted to the man in his social, personal, or political aspects; there is very little information concerning his esoteric and Rosicrucian activities. There has been a number of miscellaneous articles written from time to time about him and these perhaps throw some light, gleaned from various sources, on some of those activities. A recent little publication on Lytton as an occultist probably gathers the few glimpses contained in these articles, and therefore supplements the main biography before us. The main biography, however, makes but the briefest allusions to the man as mystic; yet these hints, of small significance to the general reader, give us pause, and invite reflection, here is one of them: The acquaintances he had made at the Cambridge Union brought him many invitations to country houses, and after a fortnight

spent with an old Whig family in the North of England, he performed something of the nature of a religious pilgrimage. In the Lake district was the grave of an early lover of Lytton, and coming upon it after much search, he spent a night beside it in prayer. A simple act of devotion and understanding enough. At dawn, it is said, he felt himself a new man, as one rebaptized, if not reborn; and all that he esteemed best in his spiritual or intellectual life, as in his work, was dated by him from the vows and inspiration of those dark and lonely hours in a Cumbrian churchyard.

On returning southwards for home on this occasion he was aroused from a reverie by the voice of a zingari girl asking if she should tell his fortune. He consented, and having crossed her palm with silver, he was told that in infancy he had lost his father, that he had brothers, but no sister, and that as a boy he had a sweetheart whose loss nearly killed him, and made it impossible for him ever to be gay again. As destiny seemed to have marked him out for adventures, he stayed at the gypsy encampment for a week, thinking it an opportunity for learning astrology, chiromancy, and other phases of occultism. But he found no teacher there, for these subjects were a sealed book to the gypsies themselves. Unfortunately, the zingari girl fell in love with the handsome stranger. His subsequent comment on the affair was: "Alas! I went further for a wife, and fared worse."

His second term in the school of the world dates from 1825 when he went to France. There he soon became a well known social figure, made many acquaintances, and passed a dual existence, as he indeed did throughout his life. His Parisian apartment kept him in touch with the excitements and revelries of the time; but in his quiet country lodgings at Versailles he was laying the foundation of his future fame. To a young man, Paris offered every temptation to extravagance and indiscretions, but the allurements of folly Lytton turned into experience, and fashioned copy for the printers. Gibbon, the celebrated historian of the

Roman Empire, once said that his history was all the better for his having at one time been in the militia and a member of the House of Commons; it may likewise be said of Lytton that the brilliant portraiture in some of his novels owes not a little to his Parisian experiences. Whether in society or in solitude he was a perfect slave to toil.

His career however was not yet fully decided upon. Returning to England, a reaction set in—his pen seemed to have lost its charm. His famous ancestors had been men of action, soldiers or statesmen, who played a prominent part in the affairs of their day, these he felt he must emulate. The noise and excitement of battle was just then around him; Napoleon had fallen, and with keen interest Lytton had watched the remoulding of the world after Waterloo. He decided on a military career, and for three years was nominally an officer in the British Army.

But of more consequence to Lytton than his soldiery was the sequel of the welcome given him by his mother on reaching England. She was engaged to attend a tea party and prevailed on her son to accompany her. Even a tea party was an occasion for printer's copy, and many of the guests became the originals of characters in a future novel. Here he met a young Irish lady, Rosina Wheeler, the lady destined to become his wife, and with whom he "fared worse". It sometimes happens that a fond mother prefers to select a wife for her son rather than permit him to select for himself. It was so with Mrs. Bulwer. Rosina Wheeler, writing to a friend about her relations with Lytton, refers to "the attentions of a young gentleman whose mother, a widowed lady, objects to his marrying me." All the trouble that followed arose through a dutiful son complying with his mother's request to show himself at a literary tea table. The ineligible attachment grew apace, much to the chagrin of Mrs. Bulwer. The situation was delicate, for Lytton was practically dependant upon his mother for an expenditure of several thousand pounds a year. He promised his mother that, without her consent, he

would never become Miss Wheeler's declared lover, much less her husband. He wished the lady goodbye, mounted his horse and made for the West of England, his last words to his mother were: "God knows that, notwithstanding the dejection and despondency making me often so silent, sometimes so querulous, I am tenderly attached and grateful to my dearest mother. Hence my readiness, as now, to sacrifice so much that is nearest and dearest to my heart, if by so doing, as in all the great events of my life, I can secure her approbation, and prevent her regretting or being ashamed of the kindness and affection she has shown me." At Bath, Cheltenham and Bristol he buried himself in literary work. But the brilliant young Irish lass, of fascinating presence and considerable literary ability, was not so easily exorcized.

He returned to his old quarters in Paris, and to his study in Versailles, and resumed the same systematic industry in the planning of works and hunting up authorities. The mornings found him absorbed in books and papers, the afternoons were passed in solitary rides through the forest. He renewed his former acquaintances and figured actively behind the scenes of social and political life in Paris. But there was no peace for him. He was but experiencing in himself the truth of Goethe's dictum that the most universal effect of the highest genius is to unsettle.

In the meantime, matters between Mrs. Bulwer and Miss Wheeler had assumed a serious aspect. In attempting to kill the attraction between the young lovers by separation, Mrs. Bulwer had not counted upon the temper of Irish blood. She had vowed that the "Limerick girl" should never be the mistress of Knebworth, and the "Limerick girl" accepted the challenge. The second absence abroad entirely failed to produce the result for which it was undertaken. The lady wrote no letters, although Lytton occasionally wrote to her; but she well knew that the temporary separation was strengthening the attachment and she could afford to wait. Her nationality and taste col-



oured his literary meditations and suggested new subjects for his pen—she had become his inspiration. Suggested by the vivid word-pictures of her own conversation, his new poem "O'Neil" was dedicated to his love in glowing terms. In this poem he offered his homage to a people's patriotism and beauty in inscribing it to the concentrated loveliness of One.

At this point, during the second season abroad, he first entertained the idea of living by his pen. His resolution to make Rosine Wheeler his wife was fixed. He was aware that there was a probability that his mother would either stop or reduce his allowance, in which case his own exertions must supply the deficiencies. His idea had always been to pass as a gentleman of intellectual tastes, devoted to literary study and capable of literary performance, but by circumstances of family and fortune set quite apart from the poor hacks who were compelled to barter for every line they wrote.

His experiences in France wrought a great change in his ideas about the future, and upon his second return to England in 1826 he showed himself as a clear-headed, shrewd man of business, resolved upon giving the public his very best, but equally keen upon finding the most advantageous market for his work. With a wealth of notes for literary treatment he settled down to a further period of study and preparation, with a view to working up all his material for the public journals and his novels. Nor were politics to be excluded. From childhood he had lived among professional politicians and from an early age had cherished the ambition of taking a seat, some day, in the House of Commons. Thus Lytton's career was swiftly maturing. In 1827, he married Miss Wheeler with the two-fold resolution that his pen as novelist and essayist should first win him fame and power, and then ability, not birth or fortune, should entitle him to take a part in ruling the state.

And now, entering upon married life, Lytton drew up a lofty programme for himself. There were to be three years of retirement at his country home,

occupied in writing, which should bring him fame and enough to make both ends meet; then three years of foreign travel for the purpose of gathering more material; and after this, a parliamentary career which should carry his name down to posterity. But affairs were not to run so smoothly as this. His financial responsibilities were in excess of his resources. The unlimited allowance from his mother had ceased; and at the outset of his literary life he was depressed in spirits, impaired in energy, and his capacity for good work lessened, because the mother he loved and honored continued to embitter his existence by a refusal to acknowledge his wife. The constant bickerings on both sides, together with overwork on his own part, seriously affected his health. The writing, with which he had formerly varied his reading, had been done for pleasure without thought of profit. He had chosen subjects to suit his taste. Now he could afford to read little, and write nothing that did not promise immediate returns. In the ears of Lytton and his wife still rung the kind anticipation of Mrs. Bulwer on the eve of their marriage: "If you marry this woman, you will be, in less than a year, the most miserable man in England." The mother-in-law's disfavour it was that laid upon Lytton the necessity of an industrious slavery which almost deprived his wife of his society.

The year 1829 found Lytton, his wife, and little daughter living in London. His mother had not failed to remind him of his inability to support without her assistance — which only made him slave the more pitilessly at any commissions, in pen and ink journeyman'ship, offered him. His mother periodically showed that she could combine a taunting tongue with an open purse; but the effects of these acts of generosity upon a sensitive, irritable and over-wrought aspirant, striving to ensure his own and his family's independence, may be conjectured. To make matters worse, it was not long before he realized that his wife was far from a perfect helpmate for an overdone bread-winner. He soon had occasion to resent her improvidence. The

lady, too, had her grievances. Absorbed in work that kept him to his study, and absences in London on literary or newspaper business, there was little time to spare for his wife. Mrs. Bulwer continued to help matters in the wrong direction; she irritated him, exasperated his wife, and openly lamented that the price paid by her son for his marriage was his own indefinite sentence to a penny-a-liner's lot. His constitutional irritability, aggravated by overwork, business anxieties, and the complication of family feuds, often made him unapproachable. In 1831 his second child, a son, was born. But the tranquillizing agencies of home life were denied him, for even the children became an occasion of dispute in the household. The mother's health did not permit her to nurture her infants from the first, and they were consequently put out to nurse.

During his London residence, while his fame was rapidly mounting as a literary artist, he was far from well, either in body or mind. He suffered from a certain cutaneous trouble, from earache, and also from the personalities of the critics. Regarding the latter, he had by long effort, schooled himself into concealing his feelings under the calm exterior of a well guarded reserve. His pen so far had lacked an organ in which he could deal in his own way with his critics; but the opportunity soon came. He was offered the editorship of the "News Monthly" magazine, and accepted this position as well for his literary usefulness as for the service he thought it might render him in his parliamentary course just about to begin. This appointment increased the bitterness of the editors of contemporary magazines; yet it is worth recording that within a few months, on meeting the chief of his enemies, Lockhart of the "Quarterly", in a lady's drawing room, they advanced toward each other and cordially shook hands. These terrible literary critics are usually the mildest of creatures, and when they meet, common human nature is too much for them!

The early years of his London life witnessed Lytton's gradual promotion to the front rank of novelists and pam-

phleteers. But a more important event was at hand; he was returned as member for St. Ives, and took his seat in the House of Commons. It is said that he studied history and political economy for the House as systematically as if he had been preparing for a university examination. His knowledge of foreign affairs and international relationships was minute and authoritative. In one of his essays written before his parliamentary life we have this: "You English do not pay enough attention to foreign literature and foreign politics to understand your own. You ought to hear what the rest of the world says of you, and see how true are the views which, from a distance, foreigners, Frenchmen in particular, form of your successive political situations, and of the causes which have produced them,"—which is a good illustration of how Lytton qualified to become a teacher of his time. To teach his generation the principles of a sober and practical cosmopolitanism was his constant aim. In his parliamentary speeches and in his magazine, this idea appeared paramount.

It was during this period of his parliamentary life that the separation between Lytton and his wife transpired. It is abundantly clear that his course of love and marriage with Miss Wheeler, and the tactless procedure of his mother in connection therewith, brought great unhappiness to all the parties, and deflected him, during his early years, from the path of a gentleman of ease and affluence. It is no less clear that through being forced into a line of original and independent action he attained to a vast influence in his day, and the unhappy details of his domestic life fade into insignificance when we contemplate the finished man and his splendid work. The cruel prophecy of his mother, Lytton could never forget. His deep affection for her and the confidence which he placed in her knowledge and understanding of life caused him again and again to recall her words when differences arose between himself and his wife regarding her wastefulness. The disreputable suggestion did its work; he came to feel that his mother



must be right. Prudent and self-denying in his personal outlay, Lytton was a stern domestic economist; not so Mrs. Lytton and the displays of ill temper which naturally resulted gave fresh occasion to her for posing as an unappreciated or injured woman. To this she readily added other grievances, some of which were quite imaginary.

We have to remember just here that we are considering the life of one who was an occult adventurer. Behind the veil of vigorous literary and political activities was the eccentric explorer of the unknown and supernatural. Throughout his life he had a habit of multiplying the houses he either rented or owned. Whether in some fashionable quarter of the city or in the obscurity of a suburb, if a particular dwelling attracted him, he at once bought or hired it. In these solitary retreats he would remain for weeks in lonely meditation upon the problems of the times, and engaged in many strange experiments of which glimpses are found in his writings. How could a vivacious, pleasure-loving Irish lady, fond of gay dinner parties and sparkling wit, accept such a lot as this! Perhaps it was not an unnatural suspicion, which grew in her mind, that made her think of the different domiciles of her husband, although rarely visited by her, might be presided over by other ladies of more congenial quality. At all events, it was about the time of the separation when, hearing that Lytton was sick in his bachelor chambers in town, she hurried off with the medicine chest to his assistance, arriving just in time to see, through the half opened door, the flutter of a departing dress, and a tea table laid for two.

By what stages the separation was finally reached we do not know. We have to be satisfied with knowing that if Lytton was to continue his career, literary or political, it became necessary for him to deliver himself from the disabling society of an uncongenial wife. This deliverance, in 1836, from a mistaken partnership entered upon ten years previously was followed by a period of intense work in several directions, but which culminated in a serious physical failure which had its

inception in 1830 when compelled to pursue with little intermission the severe labours referred to. He was gifted with an iron will, and a powerful brain, united with a vigorous constitution, but the latter had not received sufficient attention. "We do not sufficiently," he writes, "reflect upon our outward selves." For 16 years he fought with ill health; and the remedies and regimen which helped him most and made life tolerable were chiefly of his own devising. He found the doctors at fault and studied medicine for himself. Mental science, physiology and psychology were his favorite studies; and when he needed expert advice he visited an unorthodox healer in a little side thoroughfare. "A visit to a quack", he said, "is a very pleasurable excitement." It was Lytton who familiarized the English public with the water cure. His article on the subject in his magazine was reprinted as a pamphlet and is still to be found at Hydropathic institutions, which owe their existence to him. All along the way we discern in Lytton the fervent pioneer. The doctors failed him and he was driven to search for relief in the healing forces of the visible and invisible universe. His discoveries made material for many of his essays, of little permanent value perhaps, but all pointing to "Zanoni", and his other mystical and occult works.

In 1842 appeared "Zanoni". Asked in later years which of his novels he liked best, Lytton replied, "I think, on the whole, 'Zanoni'." It was the first of his books which received complimentary notices from associated admirers throughout Europe. In every capital critical groups and literary clubs discussed the inner meaning of the book. Was it simply an allegory, or merely a narrative in which typical meanings were concealed? I am afraid Lytton's biographer, writing in 1910, was as much in the dark as those who discussed the book in the literary clubs on its appearance. He says, "Into 'Zanoni' was condensed much fresh information about the men and incidents connected with the overthrow of the old regime. The preparation for 'Zanoni' had partly begun in the

study of French politics whose results appeared in the form of the "Quarterly Review" articles. It is much to be regretted that Bulwer should not have been encouraged by his successful treatment in 'Zanoni' of the overthrow of the old regime to write a book in which French affairs should have been, not a casual episode, but the central and sustained theme."

There were two active political periods in Lytton's life: The first from 1831 to 1841, when he left the House of Commons a young man of 38 years; the other from 1852 to 1866. It does not appear that he ever greatly excelled as an orator, but his value as a statesman cannot be doubted; he impressed his contemporaries by a certain prescience in affairs which he had always possessed. "I have little repartee," he says in 1841, "my memory is slow and my presence of mind not great." This however his biographer will not allow; he says his presence of mind never failed him, and seemed in its calm collectedness a contradiction of his shy, nervous, and irritable temperament. For ourselves, there is no mystery about this dual nature of Lytton; he was a psychic of the first order and consequently far more at home in his own inner world of vision and contemplation

than among his fellow men who were solely immersed in worldly affairs. In fact, it took some years before he became on friendly terms with his hearers, as well as less pre-occupied with himself, and developed some measure of the art of the orator. There is another point to be noted, true to the type of character we are studying; his intellectual development continued throughout the whole course of his life and in his latest year showed greater power than in his prime.

In 1866 he was compelled to retire from political life on account of failing health, and in that year was raised to the Peerage. For some time deafness and difficulties of the voice had persistently increased, but his brain continued powerful and clear, and his other faculties unimpaired. His remaining years were spent in active literary work. He died in 1873 and was buried in Westminster Abbey. From the funeral sermon delivered from the Abbey pulpit these appropriate words of encomium are preserved: "To have served his own generation in a higher or lower sphere is a glorious description of any man's life. Lord Lytton's life was a solid good to the world. Now that he has gone, there is one person less to carry out the will of God here below."

Main biography used for the above article is "Life of Edward Bulwer" by T. H. S. Escott, price when published 10/6, but recently obtainable from William Glaisner, Bookseller, 55 Wigmore Street, London, W. 1. as a publisher's remainder for 3/6 net.

The other little publication referred to herein is "Bulwer-Lytton as Occultist," by C. Nelson Stewart, and sold by the T. S. at 2/0 net.



THE COMING DAWN

By Grace G. Clue

If we could but remember,
When the clouds hang thick and low,
When our hearts are sad and weary
And we falter as we go;
That the sun is ever shining
And the stars send forth their light,
That the day is ever dawning
After the long, dark night;
'Twould make our burden easy,
And with patience we'd toil on
'Till the night of life has vanished
And we greet the coming dawn!



"Can ye not Discern the Signs"

By THE EMPEROR



AS the years pass by, I have become more and more impressed, through our correspondence, and my personal contact with so many members in various cities, by the fact that the Rosicrucian Order is not only universal in its appeal but universal in its attitude. Perhaps you who read this have not given this point such thought or consideration as would bring to your mind a few of the outstanding facts as I see them, and have seen them for some time.

We are surrounded on all sides by organizations — religious, scientific, philosophical, social and fraternal — which appeal to classes or exclusive sects and denominations. We find one organization or group of them, appealing exclusively to the masculine sex. We find another group of organizations appealing exclusively to the feminine sex. We find any number of organizations appealing exclusively to the white race. We find organizations appealing distinctly to men and women of social standing and financial repute. We also find a large number of organizations whose doors are open only to those who are well dressed, well recommended, and of *polite* position in the most *polite* society. Upon closer examination we find that many of these organizations further limit their membership and their outer activities to persons of certain definite, religious convictions, of certain philosophical tendencies, or of certain political-social standards. But the Rosicrucian Order throughout the world seems to have made a most universal appeal and consequently has not limited its activities nor especially its beneficence to any limited or exclusive class of beings.

I often meet, in our various branches, those who are anxious to

have the Rosicrucian teachings or who seek to bathe in the light contained in the work and teachings of our organization, but who frankly object to association with such a motly crowd as they often find at our public meetings, or perchance meet in some of our reading rooms or semi-public assemblies. These persons feel that the Rosicrucian teachings should be limited to certain classes or standards of human beings, and generally their conversation reveals that they are using their own position as the standard by which they would gauge the fitness of others, and by which they judge the unfitness of those whom they contact. To them, the sincerity, and loyalty, plus the hunger of the soul for knowledge, possessed by the average member in our organization, means nothing. Their arguments constantly remind me of those that were used against the great Master Jesus, when He was accused of disseminating His knowledge and practising His principles among public sinners as well as among the idle rich and the socially elite. My answers to these persons have been always the same. I tell them that they fail to realize that the Kingdom of Heaven is open to all creatures, and that the path to success and happiness, peace and power, is likewise an open highway to all who wish to wend their way toward the various goals being sought. Those who argue against the universality of the organization fail to discern the great changes that are rapidly taking place in the world in regard to distinctions and classifications. They fail to realize that kings have lost their thrones, emperors have lost their empires, and that money and social position are rapidly yielding to the power of the mind in man, regardless of any other element in his physical or material status.

We recall that in the book of Matthew, Jesus said to the Pharisees and the Sadducees:—"Oh ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?" There are those today who believe that they are quite superior in reading the signs of the heavens, and in reading human nature. They believe they have become expert in the art of psycho-analysis, and in the analysis of business and social conditions. They boast of their ability to judge conditions in the business and social world. They praise their own methods, whereby they select their employees, their friends and even their acquaintances. They point to the seeming success in their lives as evidence of their ability to rise above the common place things, and especially above any form of association with those of lesser power and lesser position. But with all their wisdom, they fail to discern the fact that human nature at the present time is truly passing through the great melting pot and that an equalization is taking place which is rapidly reducing all humans to one standard in the sight of God, and also in the sight of the mystic.

In every one of our lodges, and in every one of our groups in this great North American jurisdiction, our Order has members of every conceivable social position, and of every degree of financial standard. It is true that we have lost, and continue to lose every year, a few members who find it uncomfortable to belong to an organization that is not more exclusive in its selection of applicants for membership. Our records show that perhaps one-half of one per-cent of our new members eliminate themselves with unkind explanations regarding their inability to associate with the motley membership of the organization. This is not an unique situation among us here in America, for the records plainly show that the same criticism was made by a few in every land and in every age. There were those who objected, for instance, to the presence of the famous Cagliostro in one of the lodges in our Order in

Seven Hundred Seven

Lyon, France, in the days when as an alchemist and a traveller he attended the sessions of the lodge, poorly dressed, and without seeming social position. In fact, his peculiarity of dress, and his seeming indifference to social etiquette of the hypocritical kind, caused practically an entire lodge to withdraw from membership, since it was a lodge formed almost exclusively for the social elite. And yet, years afterward, when this same man established his great lodge in Paris, and, because of his knowledge, real wisdom, and true inner culture, was recognized by cardinals, bishops, kings and queens, and accepted into the highest, social circles of the times, thousands sought to join the lodge he had established, merely in order that they might claim *fraternal* association with this great man. Cagliostro called them hypocrites, and greatly estounded them by devoting as much of his time to the poor, the lame, and the blind, in Paris, as he did to those who invited him to great banquets and unique social events. In Paris today, when you visit the neighborhood of the old Cagliostro temple, you will hear from the lips of the poor people in the neighborhood, from the taxi drivers, and even from the peddlers, that: "Cagliostro was one grand man because he never hesitated, during the day or throughout the night, to answer a call from the poor, and to go and give them help and relief without fee or reward."

I have been particularly pleased to see how comfortably and contentedly men who are bank presidents or eminent physicians, railroad directors or presidents of colleges or universities, or women who are owners of magnificent homes and entertainers of social lights, could sit in our lodge rooms side by side with those who are workers in the trades, or unknown in social position except by the humble clothes they wear, or the tarnish of their sun-browned skins. After all, it is only when such a spirit is manifest that one of our lodges, or one of our groups, can truly call itself a Rosicrucian body.

The other day one of our Brothers, from the typical Southern States of



the Eastern Coast, came to see me, after having spent a few months visiting one of the lodges in Southern California. He is a former owner and publisher of a number of papers, and a man of high social standards in the Southland, who had married a descendant of Thomas Jefferson, and lived among those who were accustomed to looking upon the entire Negro race as less human than the white race. While in one of the California cities, he visited one of our lodges during the day, and spent some time in the reading room. During the hours he was there, he was introduced to other members who called to read and exchange their views upon our work. After being introduced to a number of them of the same social standard as his own, he was finally introduced to an educated, colored woman, who did not hesitate to extend her hand and to say: "How do you do, Brother." Surprised for a moment, yet realizing the principles of our organization and our teachings, our Brother did not hesitate to extend his hand and say: "I am glad to meet you, Sister." He told me that a few minutes after this had occurred, he found himself in deep speculation. He wondered how he had been able to overcome in less than a year the prejudice against the Negro race that had been born in his blood, and introduced into every element of his education, and training in his own city and state. He told me that he began to look upon it as a sign of mastership, and as a symbol of advancement. He found himself aggrandizing his development, because he had been able to overcome his prejudice. Then it dawned upon him that this was an erroneous viewpoint and that he must reduce himself to humility rather than aggrandize himself, in order to understand just what had occurred. And he said he found himself looking across the room to the colored sister, who was reading one of the books which he had read, and as he watched her read, he saw the light changing in her eyes, and getting the same soul reactions from that book, and undoubt-

edly from the Rosicrucian lectures, that he had gotten, and that after all she was a soul just as he was, and that there was no color or social distinction in regard to the inner selves. With this viewpoint, there came the real humility of the true Rosicrucian, and he felt a sense of admiration for this woman who could brave the criticisms of others and associate herself with those who are generally considered to be of a distinct class. She it was who had demonstrated the real mastership in daring to appeal to an organization composed mostly of white persons, and seek admission, with the fear that she might be refused because of her race. The Brother told me that for days this problem worked in his mind and more and more he began to realize the injustice of the class distinctions which are so common in this country.

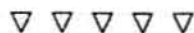
Then, a few days later, this same Brother was wandering along the highways of California, visiting various missions. In order to see the country more completely, he had decided to adopt the California method of hiking from one landmark to another, and was thoroughly enjoying it. While walking he encountered a mild rain storm on one of the open highways, he was puzzled as to just what to do, when an automobile passing by stopped and the driver hailed him. To his surprise, he saw that the driver was a colored man, and as he approached him, the driver called out: "Get in, Brother, and I will take you to town." Our Brother said he accepted the offer, got into the car, settled down on the front seat, and turned to the driver and said: "Thank you — Brother!" He said that the last word, *Brother*, came from his heart not reluctantly, but so spontaneously and so genuinely in its sentiment that he was surprised at his own words. And the thought came to him that here was the answer and the reward for his days of meditation upon the right attitude to hold toward all the races of man, and especially toward

the colored Sister who had so warmly extended her hand and given her greetings to him, in the reading room of the lodge.

I have come in contact with many interesting stories of life, through the reports from our lodges, regarding the universal attitude our Order takes in this matter. In many cases, persons of seeming humble position in life, and of mental vocation, have been admitted into the Order, and accepted on equal terms with those who were quite accustomed, in all worldly affairs, to receive homage and adulation. And after months have passed, it has been discovered that the persons who were believed to be of lowly station proved to be persons of importance in worldly affairs, and frankly admitted that they had found true brotherhood sentiment at last, and could enjoy the common

touch without ostentation, and without the annoyances and hypocrisy which they had to bear, daily, in their regular affairs.

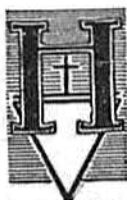
Let us remember that in the sight of God all beings are His children: There are neither good nor bad, poor nor rich, weak nor strong, black nor white among them. They are all simply—different. They are different in various degrees of development, and of various degrees of evolutionary advancement. As we extend the hand of true fellowship to those below us, or lesser than us in development, as we extend our hand so enthusiastically to those who are above us, or greater than us in development, so we will attune ourselves with the Consciousness of God and keep our place in the scheme of things.



Mastership

THE TWO SEERS

By "Always a Brother of the First Grade"



OW many of us take literally every thing we read and hear without reasoning or even thinking? How many messages are hidden between the lines, and upon the face of nature herself, from which we fail to receive the great lesson? And how much injustice we do ourselves, and others, by not seeking for the real truth and meaning in all things.

What a wonderful hidden message there is, for a mystic in the parable, in the Bible, of the rich man's chances of entering Heaven not being more than that of a camel passing through the eye of a needle. The Master Jesus was not a man of poverty. He wore the most magnificent raiment; He always ate of the best food in abundance. Jesus was a distinguished citizen, and was received with honors

wherever he sojourned. He did not want for anything, so why all this twaddle about poverty being a necessary perquisite to key of heaven?

In a far off land, "where the dawn comes up like thunder," and "the flying fishes play" there lived two Masters, or two seers, and one was illuminated and the other was not. We will call the unilluminated one the poor seer, and the illuminated one master.

The poor seer was a very holy, and devout man, he worked very hard and did many good deeds; he was much loved by the people of that part of the country in which he lived and worked. He consistently refused money and wealth which was offered him for his work, and for his personal needs he lived on alms; he slept out in the open when the weather permitted. He was attuned in a spiritual way with the



Cosmic, and knew of the glory of the Divine One; but all that he possessed in the world was a breech cloth (which is less than a pair of tights and is worn on the loins), this was his entire wealth. He taught that to enter into the presence of the Enlightened One it was necessary to give up wealth.

It so happened that the time came in his life when it was necessary for him to make a visit to the master who lived in a distant city; so, after saying goodbye to many friends and disciples he began his journey, which was to be made on foot, as he had spurned the offer of camels, and other conveyances, because he thought that for him to possess such things, or even to use them, was sinful.

After many weeks of hardship, suffering, and deprivation, he arrived at the city in which the master lived; and when he inquired if any one knew the master the people eagerly pointed out to him a marvelous castle, set in the most beautiful grounds in the city.

"But," the poor seer said, "The master is a holy man, he could not live in such a magnificent place." And then when the people assured him it was so, he shook his head and said, "Well I suppose he lives in the cellar, the proprietor must let him stay there for shelter, out of charity."

So, the poor seer wended his weary way towards the great castle, and as he approached the gates they opened, and two attendants dressed in fine costumes salaamed him, and bid him enter.

"But," said the poor seer, "I have not asked to enter, how do you know me?" The attendants answered that they were instructed to allow him to enter; and then, another attendant saluted him and asked him to follow. This attendant, after passing along walks, bordered by trees and beautiful flowers, escorted the poor seer into a most magnificent reception room. In this room were rich tapestries of the ancient East, beautiful sculptured statuary, and paintings that would delight the eye of the artist; upon the floors were rich, thick rugs, and upon the tables were rare pieces of art, rich confections in cut glass vessels, rare, red

wine, which sparkled through its decanters, cakes and fruit.

"Brother," the poor seer said to the attendant, "I am sure that thou has made a great error, I am not worthy to enter such a place; it makes me recoil in horror to think of the temptation such wealth would lead to. I am naught but a poor, and, I hope, a holy man trying to serve the Divine One, and I have come all the way here to see the master." Whereupon the attendant bowed to him and said, "Most worthy Sir, abide here awhile, and when the time cometh thou will see the beloved master. I now withdraw, in the meanwhile make thyself refreshed until thou art summoned into his august presence." He then withdrew.

The poor seer was left alone, bewildered, upset, and at the same time beset with what he considered great temptation. He was surprised to find himself looking at a beautiful nude picture of an artist's model, and with great threshing of conscience he upbraided himself for his sinfulness; but in a few moments he was realizing how pleasant the carpet felt underfoot, and again he chided himself for his weaknesses. He sat down, and was in such deep, and devout meditation that he did not notice that the chair was soft, and comfortable until he began to fall asleep, when up he jumped and almost swore when he found it was a fine chair to sit in. After standing awhile, and keeping his eyes closed so as to blot out of his sight all these temptations, his keen sense of smell made him aware of the sweet smelling fruit, confections, and spices; and he was so overpowered with hunger that he opened his eyes a little and saw some figs and other fruit on the table before him. They so enticed him that he subjectively reached out for a fig, but as he picked it up he dropped it in horror, as he would a viper, because of the act of partaking of a luxury, he looked heavenward and prayed: "Oh Enlightened One thy servant is a holy man and why dost thou submit to me these great temptations?" But the only answer he received was a greater gnawing in his stomach for food. Thus it was until the attendant returned and

said. "Worthy Sir, our beloved master will now receive thee, follow me!"

Through beautiful halls of marble, along galleries where the vista was one great panorama of the works of the Creator — mountains, valleys, and streams, marvelous in the splendor of the setting sun—wended the twain. Out of a great archway, hung with cloth of gold, and through which could be heard the twinkling of sweet music from stringed instruments, and the subdued chanting of female voices, entralling in its enamouring sweetness, lulling in its rhythmic cadence, suddenly stepped another attendant who bowed and struck a gong; instantly the cloth of gold parted in the center.

Now, of all things on earth the poor seer had seen, nothing could be compared to the beauty and wealth he had already beheld within these castle walls; but as he glanced into the great hall he became stupified, the splendor and the color, the beauty of the dancing girls, who had ceased their dance upon a motion from the man reclining upon a divan, was devastating. For one instant the poor seer had a thought that perhaps this was Heaven and that he had passed to his reward. But no, the subdued flesh asserted itself, and he glanced at the man upon the divan who was smoking from a long cigarette. He fell upon his knees and said: "Oh most exalted sir, oh prince of many things earthly, I am not of the earth, I am a poor and holy man, and my ministrations are to the humble, I have come very far, oh sir, on a pilgrimage to my most worthy master, and I beg thee let me proceed away from the curse upon my senses which is before me." The man upon the divan answered, "Brother, arise and enter, I am the master thou speakest of, why art thou beguiled by thy senses, these things thou seest are the gifts of the gods, the Divine One, come, make thyself at ease, and suffer not from deprivation when nature is so abundant, what thou seest here taketh not one farthing from the wealth of the earth, or the poor thereof; it is the law, knowledge my brother knowledge. And I say also to thee, that from henceforth thou art my guest of honor, and

Seven Hundred Eleven

I have commanded this instant that thou, as equal to me, shall demand and command all things within my realm. My servant brothers will clothe thee, and show thee thy resting place. So be it, I am on my way now about the Master's work."

In humble submission the poor seer listened to the master, and followed his advice; but ate sparingly of the food at his command. During this rest he decided that he would go out into the grounds, take a walk, and meditate upon how sinful, or otherwise, it was for the master, himself, to be living amidst such luxury. He did not take advantage of the opportunity to rest or relax within those beautiful walls, so he retired into the open, and wandered along the banks of a stream, in meditation and condemnation.

It so happened that he suddenly thought that now was a good time to wash out his breech cloth, so, he took it off, and after washing it in the stream he hung it on the limb of a tree. While waiting for it to dry, he heard a vehicle on the road, a yard or two off, and looked up to see the master, in a carriage drawn by four horses, with footmen, outriders, and attendants. The master motioned for him to come over he wanted to talk to him, the poor seer walked to the side of the carriage, where he stood while the master talked. Suddenly the poor seer became agitated and said, "Oh! master your castle is on fire, and the flames are all in the upper stories." The master said, "Yes, well, as I was just saying, etc.," and he went on with the story he had been telling. After a while the poor seer could not restrain himself and he cried, "Oh! master the flames have gone down into the lower stories and it looks as though your castle is doomed." The master looked at him and said, "Yes? well, as I was just now saying, etc.," and the master continued with his talk. In a little while the poor seer was overcome with excitement and exclaimed, "Oh! master your whole castle is destroyed and the flames have burned the trees, and shrubbery, and they are coming this way, and oh master I must save my breech cloth." With that the poor seer



ran to the tree, and snatched his breech cloth from the limb, and in wild fright looked in toward the castle, only to see that the castle still remained intact, and whole as ever.

The master now called the poor seer to him and said, "Brother, that is the first lesson, and it is this, the only thing you possessed was your breech cloth, at least you think you possess it; but for your poor contemptible rag, you would have left the Divine One standing in the middle of the road. Your rag possesses you brother, as little as it is." And so Brothers and Sisters, although the illuminated one pos-

sessed all the great wealth and splendor of a prince it did not possess him.

You were born without a single possession, all that you now possess was here when you came; and when you go you will leave all things that were here when you came. You only have the use of the gifts of God and nature while you are here. You have gotten the idea, somehow, that you own them exclusive of everyone else, forget it, and remember that all you can give to the world while you are here, and all that you can leave of yourself, is thought. So think this over, and think right, make every thought a vibration of love and harmony.



Idiosyncracies

By The Supreme Secretary



It is with pleasure that I thank the various members who have contributed suggestions to be discussed in this column.

Our first question this month deals with the evolution of the soul. To quote one member's letter: "According to the Rosicrucian teachings, we incarnate from one cycle or period to another. Therefore, it would logically seem that the same souls would continue to exist indefinitely, and there would be a perfect balance in the population of this planet, and that the population would never increase. But according to statistics and records, the world's population is ever increasing, which would seem to imply that there are new souls which were not in existence before entering this plane, and adding to the number of those who have already incarnated many times. Would you please enlighten me on this point?"

Most assuredly there are new souls created from the Divine source at all times, aside from those that have been incarnating from period to period, or from cycle to cycle. The different

stages of evolution of the personalities that we see existing on this plane are indications of the fact that some souls are much older than others, and that some are so new as to suggest the birth of a new soul in its first primitive form on this plane. We know of intellectual geniuses, and spiritual beings whom we call masters or mystics, and we only need to investigate a little further and we also find that in these modern times, with all of the existing advantages of civilization, certain classes of persons still remain very primitive—the most primitive types of human life. These persons are the new souls; they are the newcomers to this plane, and perhaps in their first cycle of existence. Their souls are just as divine and just as perfect as those of the masters and mystics, who are old souls and have been on this plane many times before and gathered much experience. However, their personalities are new, and crude, like a rough diamond. It takes incarnation after incarnation of experience for the evolution of the personality, in order that it may be developed. These primitive persons constitute the added number to

the world's population each year; so we can readily understand that new souls are being added to those that are reincarnating from period to period. The primitive persons of today, the savages or semi-savages who exist throughout the world, are those whose existence as personalities is as yet very new. Even the great mass of people whom we call intelligentia; whom we call moderns, who are civilized, educated, and apparently intelligent, are not so very, very advanced in the evolution of the personality. Comparatively few out of the world's population have reached a point where the personality, the real self, has attained a perfect stage of development so that it is in harmony with the Cosmic, and divine knowledge. When we determine those persons who have reached that stage, we find that their thinking and living and speaking makes them stand out of the mass. They are just as prominent in their advancement as the primitive man, the savage, is prominent in the fact that he is a newcomer to the world's population, and his soul has perhaps never incarnated before, thus he is receiving his first experience on this material plane.

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A letter recently received asks this question: "Do not vibrations, thought vibrations and psychic vibrations, that is, the magnetic vibrations of the psychic body, emanate from one particular part of the body?"

This is an erroneous idea. It is based upon false reasoning, superstition, and hearsay which has been handed down from time to time. It is not so long ago that it was thought that the soul of man existed where his heart is located. The soul was considered to be some sort of a physical organism, possessed occasionally by a Divine power, and that it was attached to or was the heart. That is why so many common references to emotion, sentiment, have been attached to the heart, as it was believed that the heart and soul were related, and thus affected man's emotions. It was also believed that the soul was located where the solar plexus is. In fact, that is one of the reasons why the solar plexus is called by that

name. It is the plexus of many of the nerves, and therefore, many emotional reactions are felt in the region of the solar plexus. Primitive man, therefore, believed it was the seat of his soul. Later, through magical rites and ceremonies, and through charlatanism carried on for entertainment as well as for religious purposes, the impression was brought about that thought waves emanated from the eyes, and the power of the psychic mind or psychic body of man radiated from the head. This is a ridiculous thought, because, as Rosicrucians, we understand that an aura surrounds the human body, and that aura is a magnetic or electrified field which contains colors due to the vibratory rate of energy in the field. The energy is a result of the psychic development and the vital forces of the body. And the aura surrounds the human body like an aura around a candle flame or electric bulb, and thought vibrations and psychic vibrations emanate generally from the body, not from any one particular part. For an example, when we drop a stone into a body of water, like a stream or creek, we notice how the ripples or waves spread out from the center where the stone strikes the surface of the water. In a similar manner do thought vibrations and psychic vibrations emanate from a human being. It is immaterial whether your eyes are closed or whether they are open. That has no effect upon thought waves nor upon psychic impulses. And it is also immaterial whether you face another person or not.

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The next question deals with a point that has been asked in many different ways by various students. I will quote, however, the question of one student, and I believe it will suffice in helping to answer all of the questions of a similar nature asked by other students.

"Is it right to punish another, who wilfully continues to do wrong, causing others besides yourself to suffer; and you have appealed to this person reasonably and intelligently in an effort to correct the error, showing him his wrong, how he is harming others when he continues to be selfish, and he ridi-



cules your pleading and heaps more fuel upon the fire by his continuance of the same cruel actions. Shall we then continue to treat him with kindness, allowing a continuation of his brutality?"

It might be said that a considerable debate could be had over the issue whether punishment is corrective or preventive. When a person commits a wrong and is punished therefor, is that preventing him from continuing the wrong in the future, or is it correcting his viewpoint by causing him to suffer a penalty, so that in the future he will not commit the same thing? Much can be said on both sides. I believe, however, that punishment in the usual instance as it is applied, whether by parent, state, or by another, is intended as a corrective measure rather than a preventive measure. Actually, when we punish some one for some deed, we do not prevent him from committing the same deed again. But we have the opportunity of impressing upon him the wrongfulness of his deeds, and to a certain extent impose upon him the pain caused by him to another or others. Some persons absolutely fail to realize and appreciate the wrongfulness of their act or acts. They cannot quite become conscious of their wrongdoing through the logical presentation of a statement, or through reasoning. They lack the mentality, or they lack the conscious appreciation of the results of their doing, and therefore the only thing to do is to suffer them to go through a painful experience, and usually it is a means of changing or altering their conduct in the future. Nature has a very elaborate means for punishing us for the violation of her definite laws. We need only consistently violate some fundamental law of health before we suffer all of the torment of ill health. And if we intentionally violate a law of nature, through nature's punishment we soon become cognizant of the mistake we made. And if nature believes it proper to punish as a corrective means to avoid a recurrence of the same mistake, then I believe it only proper that where reasoning and logic fail to impress a person with his or her wrongdoing, then it is proper for man

to instigate such punishment as is necessary, reasonably necessary, to impress upon the person the wrongdoing, and thereby take the means of preventing its recurrence in the future. Thus it is proper for us to resort to law, to prosecute a person who is consistently doing wrong, and who listens to no advice or heeds no suggestion. By prosecuting the person under such conditions, we are not bringing harm upon ourselves, but are helping that person to realize the error he is making, preventing him perhaps from piling upon himself more karma in the future that would be much worse than any legal punishment instigated by man.



"Is it necessary to have symbolism and ritual and formality in the teachings? Cannot they be avoided without vitally affecting the studies and our understanding of them? Cannot symbols be conveyed to us without the use of ceremony, in a sensible way? I do not mean to imply that symbols are not sensible, but can they be suggested without ceremony?"

It has been said, by some philosophers, that it is impossible for the human mind to comprehend any one thing at one time, in its completeness, and that when we think of a thing or a subject, we only think of it in a general way. It is impossible for us to comprehend anything in all of its details, for the minute we begin to analyze the details of the thing, we then forget the general thing itself. Therefore, we use things to symbolize the idea, and the idea in turn symbolizes the thing. Words symbolize ideas, and ideas symbolize certain definite things. Every word has a double or multiple meaning. Practically every word that you can think of has at least a double meaning, and perhaps many more; whether we are conscious of those meanings or unconscious of them is immaterial. Take the word "spirit" for an example. Perhaps you are conscious immediately of one definite meaning when you hear the word spirit, but there are others who are conscious of many other meanings. Look how the word spirit is used in a religious interpretation! There are

at least a dozen interpretations. There are very few words that have a complete meaning, in and by themselves, that are not symbolic of something else. Those words that are complete in their meaning are elementary, such as the word "mother." That word has only one meaning, and suggests one complete idea. Therefore, we begin to understand, in this little discussion, that symbols are necessary in order to briefly convey to our consciousness the idea of something, without using long and elaborate descriptions which would result in losing the general idea of the thing.

Symbolism has always played an important part in art, and even a more important part in religion. Religion takes its outer form and expression in symbolism. The mind cannot, in thinking of a thing, clutter its consciousness with a myriad of details, but must have little symbols to suggest certain ideas. And it is for that reason that Rosicrucianism contains its many symbols. Just think what the triangle means to you. If you want to discuss negative and positive, the meaning of the three points of the triangle, and all that, you can imagine what a length of time it would involve to entertain all these thoughts in your mind. But the triangle itself immediately suggests the idea of the principles. We know what the cross means. We know what the flag means, and the dollar sign. All of these things suggest an idea, and we are conscious of the idea without the added bulk of details. Symbolism, as it is used in the Rosicrucian teachings, is not intended to awe-inspire or mystify the student, or to impress him with the importance of the occasion only as it is important. Each symbol carries a definite idea to our students, and is used for a definite purpose. It is used throughout all the studies.

I realize that there are many systems, schools, and teachers of study that crowd upon their students a myriad of symbols, because they suggest antiquity and mystery. They try to confuse the student, the object being to impress him with the vast importance of the study, and say that the student should not attempt to understand these symbols be-

cause he is only a neophyte, and so on. But in the Rosicrucian work, each symbol is explained to the student, and you know that every time such symbols appear you can immediately recall their original explanation, and you will be able, without difficulty, to recall the meaning of the symbol with its use in that particular lecture.

So much for symbols. To a certain extent, what we have said applies to ceremony. Each ceremony, whether it is conducted by the national students in their homes, or whether it is performed in elaborate temple initiations, is intended to represent the particular subjects of study to be taken up in the future grade, to impress upon the student the importance of the subjects to be taken up, to give him, by ceremony, ideas of the field of enterprise he is entering into in his next grade. And each phase of the ritual is definitely explained, logically explained. As far as desiring to do away with or eliminate all ceremony or all formality in our lives is concerned, it is an impossibility. It is true that we are gradually eliminating useless and unnecessary ceremony, but to eliminate all ceremony would be to sacrifice some beautiful significance attached to many of these things. It would be to destroy the esoteric side of ourselves, and it is impossible to live without formality, at least in this day and age. Whether we are conscious of it or not, we enter into or contact many formalities in every act of our lives. Some formalities and ceremonies have become so common that we fail to look upon them as such, and accept them as the regular rule of the day. For instance, we have the laying of a corner stone for the erection of a new building. We have the breaking of a bottle of champagne across the bow of a new boat upon its christening. We have the driving of a golden spike, uniting the rails of a transcontinental railway, by some official. We have wedding, christening, and funeral ceremonies. There are many formalities accepted in the law of the land, some of them which really have no reason for existence today, but which have been carried down through the years, and are so common that we do not



consider them as formality, but as a matter of carrying out the letter of the statute.

In conclusion, I wish to say again that you will find the symbolism used


in the studies as practical, because it is used in the proper sense, to convey an idea, and an idea always symbolizes a thing in its completeness.



Aspiration, the Alpha of the Rosicrucian Ethics

A Message from the Grand Master of the Mexican Division,
Upon an Aspect of the Symbolism of the Spiral.

"Man will err so long as he aspires."—Goethe.

N our temples, as in the sanctum of the home, in the books, and in the mind of the Rosicrucian, the Cross of gold and the red Rose constitute a persistent reminder, translated by this word: *Aspiration*. Not a contemplative mysticism, not a spiritual calm, but aspiration. For this reason, Rosicrucianism, within the dynamism of the occidental culture has been, and is, the only thing that can fill the spiritual hunger of men celebrated in history, and of unknown initiates whose lives are not given in the history of the wise men. In the midst of the continuous contradiction between Christianity of the Sermon of the Mount and the brutal egoism of modern life, at this time when everything is extreme in the amorphous throngs of the crowded cities — poverty and riches, materialism and spiritualism—the critic sees how the churches fail, and do not even pretend to solve this rough contradiction of the Christian ethics facing the social organization. Hundreds of people of good faith, their brains filled with spiritualistic theories, painstakingly try to exhaust enormous and complicated bibliographies, and others, on the edge of all associationism, deceived by many spiritual movements, elaborate, at home, their own religious conceptions with special ethics comfortably adapted to their own needs; while the "sages" boast of an ingenious materialism, the cosmopolitan rab-

ble follow recklessly any "guide," and the masters of this standard culture acquired in reviews and popular books, daily discover the Mediterranean Sea, proclaiming the inferiority of the Western culture beside the Eastern civilizations.

The Rosicrucian Brotherhood is the only organization that does not exhibit a more or less impressive "guide" to the city multitude; it is the only one that does not oppress simple people with weighty bibliography; it is the only one that does not declare impotent the spiritual inferiority of Occidental culture; and it is the only one that does not cry out, like a lost child in the woods, in the luminous obscurity of the moment. Rosicrucianism looks kindly upon all students or philosophers and upon all believers of all the sects, and does not participate in the more or less veiled quarrel of the different groups; because it is above groups, because it is not a religion (religions are social products) nor is it the ethics of some "master" nor the solution of a group of intellectuals. Neither is it a closed, inflexible body, but a sort of deposit of wisdom, ancient, modern, and eternal, from which have gone out to the world scientific solutions and universal ethical standards. If the secret history of the Order were ever published, the world would be astonished at its important scientific collaboration in all times and countries. Rosicrucianism unites, by an invisible thread, the centuries of Pythagoras

and Hermes, Christ and Plato, and Paracelsus and Einstein. For this reason in our temple is realized the ideal of seeing individuals of all religions, cultures and races, working and studying fraternally. University people, when admitted to our Order, are amazed that the Rosicrucian concepts of cells and atoms, for example, should be superior to the most advanced official theories. After having taken courses of philosophy or history of philosophic systems, they marvel at our studies when they observe unexpected connections, when they find clear interpretations, and feel that a vital breath is given out from the fragments of the most remote philosophies, which before appeared to them as corpse, worthy of study only as archeologic curiosities.

The student of occultism who has read much, and worked vainly, from the first instant of his entrance into the Order, finds a sure path and soon receives the stimulus of progress personally realized. This is because, from the beginning, the Rosicrucian learns that between the commencement of his existence on this plane and the disintegration called death, the Rose and the Cross are raised as the symbol of the eternal aspiration.

Aspiration produces the evolution, it is the impulse of evolution; everything aspires, everything evolutionizes. As the philosopher affirms, mineral aspires to be vegetable, vegetable animal, and animal man, and man . . . man; everything aspires to God. Everything aspires to God, this sentence, which was revealed to me in one of my personal works in the Temple, and seems to be taken from a fragment of Genesis or of Plato, I have never found in books, and I believe that it is worth more than a volume. Aspiration is an eternal song to the Divine perfection, aspiration is a vibrant hymn to one's self, aspiration is the superdominion wish to act.

To aspire: here is the first letter of the Rosicrucian ethics. So in the immortal work of our brother Goethe, when the spirit of earth appears to Faust, he says: "You have attracted me with force, a long time you sucked

me in from my sphere, and now . . ." That is with his invocations, Faust imbibed the sphere of the spirit of the earth. Our older Brothers, from higher planes, exercise upon us a kind of suction or attraction. We have learned that under certain conditions we can attract or breathe in powers from other planes. The orator succeeds when he attracts his audience, the author, by the book, attracts his reader. The occidental Goethe puts in the mouth of Faust these words: "Man errs while he has aspirations." Is this an acceptance of mystic calm, of renunciation, made by the great genius of the Occident? By no means. While man has desires and passions he will make mistakes. When his aspirations are high, Divine, mystic, and when his aspirations become one aspiration, he will not err; he will be truly man, not a "sickly god of the earth," as Mephistopheles said, but the strong god of the earth. And what a power can man reach through our Order! Upon the price of the ill-use of this power, our loved Emperor, Spencer Lewis, has already spoken profoundly.

Slowly, spirally, evolutionally, the Rosicrucian realizes the marvelous alchemy of his aspiration, the true alchemy that transmutes passions, impulses, desires into Divine, high aspirations, into one aspiration. Action, energy, work, movement, this is the life of the Rosicrucian. As sons of this ancient mystic Order, our inheritance of wisdom is immense. We inherit according to our aspiration. What a just distribution of our great inheritance!

Only he who begins finishes, only he who aspires reaches the goal. The spiral is the graphic representation of the Cosmic aspiration, or evolution. The aspiration of humanity is the aspiration of Faust (we have chosen it for its representative value in Western thought) contained in these words: "For this reason I gave myself to magic, to see if by the power and the mouth of Spirit, there would be revealed to me more than one secret, by which I might not have in the future any necessity to explain with fatigue



and sweating that which I myself was ignorant of, that I might know by it what, in the innermost, holds the universe united, contemplate all active

force and all sources, seeing myself thus not obliged to traffic more with empty words."

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To our Members in Southern California

IMPORTANT INFORMATION FOR MEMBERS IN ALL GRADES OF OUR WORK

By Royle Thurston

Minister Department of Extension



SOME very important information must be conveyed at once to the members of Southern California, and it is of interest to all members throughout the country as well.

Some few months ago an article appeared in this magazine giving our readers some idea of the rapid growth of the membership and general activities of the Order in Southern California, and principally in and around the city of Los Angeles. We refer to a very important fact, namely, that in the city of Los Angeles one lodge had grown so rapidly that its membership was well above five hundred, and the lectures given in that city by the Emperor, and the activities of the members generally in the entire section of Southern California, were bringing more members into the Order there than in any other part of the country at that time.

We wish to say now that the situation in regard to membership throughout the Southern part of the Pacific Coast has become crucial, through the enormous increase of members, and the multifarious activities carried on by the various lodges and groups.

The membership in the newest lodge in Los Angeles has reached the one thousand mark, for it includes not only the active members in the individual lodge known as Hermes No. 41, but it also includes visitors from all parts of the United States who temporarily stop in that city for weeks or months, and members in outlying districts. In addition to these one thousand or more

members who constitute the one lodge at the present time, there are thousands of other members who are correspondence or national lodge members, living in many cities and towns of California, not within the corporate limits of Los Angeles. These members are carrying on various forms of activities, such as public meetings, weekly private meetings, lectures, class lessons, healing circles, humanitarian benefits, and other means of demonstrating the Rosicrucian laws, and we are now face to face with a problem that must be met at once, before the Emperor leaves for his trip to Egypt.

Some months ago, the Emperor reminded Hermes Lodge No. 41 that although it was but eighteen months old in actual operation, and really one of the newest of the many lodges in this country, it had outgrown its constitutional membership limitations, and that something would have to be done as quickly as possible to bring the organization in that city within the regulations of the constitution. Hermes Lodge No. 41 was chartered as a regular lodge, with the same standards and limitations, which means that it was intended to have but one hundred and forty-four active members and that like all other lodges of that classification, it could not expect any new members until it had vacancies in its limited membership. But the overwhelming propaganda, and the enthusiastic interest of the members, plus the many lectures and other forms of personal recommendation carried on by the members, brought in new applications so

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rapidly that Hermes Lodge No. 41 was forced to rent a very large suite of additional offices in one of the prominent office buildings, and because of the demand for interviews and the increasing necessity for personal help and instruction, on the part of so many, additional lodge rooms were opened by Hermes Lodge No. 41. Not being able to control its functioning it soon found its membership growing far beyond the limitations, even though plans were under way to divide the membership into a number of new lodges. In some sections of the outlying districts of Los Angeles, such as Hollywood, and sections where many of the persons connected with the moving picture industry have their homes, the number of local members, in these sections, was large enough to constitute a good sized lodge, and yet these members had no lodge in their own locality and were forced to attend Hermes No. 41 in the heart of the city. In other sections outside of the corporate limits of the city of Los Angeles, such as in Laguna Beach, Long Beach, Santa Monica, Ocean Park, and elsewhere, the number of members was large enough in each case to constitute other lodges of a good size.

Of course, no lodge but a grand lodge can authorize the establishment of a new lodge in any section, and this can only be done with the approval and authority of the Supreme Lodge. Hermes Lodge No. 41 was incapable, therefore, of dividing its membership by the establishment of new lodges, with different names or numbers, or the appointing of classes or lodges in its outlying districts, for such authority and right to establish classes or study groups rests entirely with the Supreme Lodge and the Imperator.

Realizing that seven or eight thousand members in one district must be properly cared for and classified according to the constitutional regulations for the formation of groups and lodges, the Imperator announced, on the occasion of the dedication of the new Supreme Lodge, that after conference with the masters, delegates, and representatives of the various sections of the West, that he would immediately au-

thorize the division of the members now constituting Hermes Lodge No. 41, into a group of seven regular lodges, and that these seven lodges would be chartered as having jurisdiction within the corporate limits of the city of Los Angeles, and those living in other cities and towns in the Southern part of the State, would be arranged in groups or chapters of the organization just as quickly as such arrangements could be made.

As stated above, we found it necessary to bring this change about before the Imperator leaves America in January for Egypt, and have little time in which to individually notify every member of our plans, therefore, we take this means of bringing the matter before the attention of many thousands of readers and members in the West.

The new lodges to be organized will be individually chartered, and the original lodge Hermes No. 41 will be re-chartered, for No. 41 will have to be dissolved in order to bring about the division into seven lodges of regular size. During the process of division of members into separate lodges, and the appointments of masters and such officers for each of the new lodges in the city of Los Angeles, there will be some delay in the routine work of lectures and other activities, but no member will be delayed in his regular instruction or process of advancement more than a few days, possibly not more than a week.

Never in the history of the Order has my department, which has to deal with the extension of the activities throughout the North American jurisdiction, been so taxed with dealings with the applications for new lodges and new chapters in every part of the continent, and with caring for the new members and their increasing demands. And perhaps nowhere else in the United States has the work of Rosicrucianism, as exemplified by AMORC, been so enthusiastically endorsed and supported by city administrations, by local and state officials, by the newspapers, magazines, and eminent persons, as in the State of California. This is probably due to the fact that the work is not new to this section of the country, and



that the average person who has gone from any part of the United States to live and remain on the west coast, is of the progressive type of mind that seeks after newer and better ways of living.

We advise all our members in Southern California to pay little attention to the suggestions which may be made by other members as to what is most advisable to do in regard to affiliation with one or another of the new Lodges or groups to be formed. Such suggestions, made in a kindly way no doubt, will be without the proper knowledge of all the facts in each case. Therefore members should accept the advice or recommendations made only by the Masters of the Lodges or groups, or by the Supreme Secretary at headquarters. In other words, if you are now a member of a Lodge in Southern California, take your suggestions regarding what Lodge or group you should affiliate with from the proper officials, and not from members or friends in the Order.

No other mystical or metaphysical organization in California has ever attempted to carry on the diversified activities and benefits which have emanated from Headquarters and from Hermes Lodge. But, as stated above, they have become almost impossible for one Master to cope with, working through one Lodge. The almost superhuman and continuous efforts on the part of the Master of Hermes Lodge to meet the desires of the hundreds of members and their friends has forced him at times to methods not properly within his position as Master of a

Lodge, much to his own consternation and regret. He was reluctant to change the situation and soon found himself enmeshed in complex circumstances which could be changed only by action on the part of Headquarters. Some members thoughtlessly took advantage of the leniency of the Master of the Lodge and Headquarters, and in their enthusiasm for the work and their desires to spread its activities, went beyond the regulations of the Order. Hundreds of letters received by us during the first few days of our announced changes clearly indicated that the average member in Southern California whole-heartedly approves of the changes to be made by the Imperator and the Master of Hermes Lodge, and offers to cooperate in every possible way.

One important fact is brought to light by this situation. Whereas in so many movements of recent years there has been slow growth and disruption, the AMORC, not only in Southern California but in every part of the North American jurisdiction, has grown larger and stronger day by day. Taking the Los Angeles Lodge as an example, we find the growth there and the continuous propaganda of activities are due to the untiring efforts on the part of officers and the loyalty of the members toward the national Headquarters. When such loyalty is missing in any movement, or when movements try to exist without centralization of direction, and without the supervision of a national body, the inevitable and logical result is failure and disappointment.



The Chatter Box

By The Listener-In.

*The
Mystic
Triangle
January
1929*

I have been too busy to do much listening in lately, but nevertheless, I have heard bits of conversation sufficient to fill a book if I attempted to complete each bit that I heard.

During the dedication ceremony on Sunday, I heard brief remarks from hundreds regarding the beauty of the Temple, and likewise regarding the offices and the systematic lay-out and

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elaborate equipment for each department. I cannot attempt to take space to tell all the nice things I heard.

Hundreds of National Lodge members said they were happy to have such a beautiful lodge to come to on special occasions.

Speaking of our members and their appreciation of little things, I heard the Supreme Secretary tell a newspaper reporter how appreciative our members were of our departmental services, and he expressed his own appreciation of the consideration shown by our members in connection with such small things as are often overlooked. He illustrated his argument by explaining how a few months ago we announced in our magazine that we had secured copies of a limited edition of a book called the "Bible of Bibles" and how he would be glad to accept orders for them at \$7.50 each. He said that the orders rolled in so fast that great difficulty was experienced in getting the books from the publishers except by fast express at high rates. Then he discovered that in announcing the price of the book in the magazine, he had forgotten to tell the members to add fifty cents extra for packing and shipping charges. However, the following month the book was again announced in the magazine and this time the packing and shipping charges were mentioned. The remarkable attitude on the part of our members was that most of those who had sent in only \$7.50 for the book and had secured the book, realized that they had not paid enough to cover the packing and shipping, and of their own accord, and without any request or suggestion being made, sent in the additional fifty cents a month later to cover the extra cost. Surely that is an illustration of consideration and appreciation.

Someone sent us some clippings which passed around from department to department creating considerable interest in an argument or debate that took place in the East between Clarence Darrow, the eminent attorney, and Rabbi Mannheimer. Darrow with his usual materialistic attitude asked, "If man isn't a machine, what is he?" And the Rabbi answered, "Nobody knows."

Seven Hundred Twenty-One

We have often noticed that the Rabbis very often take a more mystical viewpoint of life than the clergymen of any other denomination, and in these newspaper clippings the Rabbi certainly had the best of the argument because of his frank admission that very few persons, least of all scientists and orthodox clergymen, know what man really is.

Another newspaper clipping sent to us was that Dr. Harold M. Johnson of Buffalo, New York, a Fellow of the American Society of Physical Therapy and an eminent authority, submitted proofs to a scientific body to support his contention that the blood does not pick oxygen from the air as it passes through the lungs as its sole means of obtaining vital life force. This supports another one of the Rosicrucian contentions and upsets several of the pet theories held by science. Please note once again that none of the discoveries of medicine or science as revealed month after month for the past fifty years or more, or in fact for the past three centuries, have upset a single contention or claim made in the AMORC teachings; and most of the new discoveries as announced day by day present facts or ideas long familiar to our students. That should make every student think for a moment or two and realize how far in advance of science the Rosicrucian teachings really are.

I have been asked to say that if you are one of the many who wrote to the Emperor about joining the special body of special workers distributed throughout the country, you should not lose patience if you receive no word from the Emperor before he goes to Europe or while he is there or immediately after his return, but keep in mind that a special secretary knows of your application and offer of service, and each one of you is being tested and tried. When the time comes for you to receive a direct communication, it will come, and in the meantime, you will help by watching out for some opportunity to prove to the Emperor that the test of your desire and your determination to help has been met and proved.



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR



All members in all Grades of our Order, including those in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is official and will be found of utmost value and help in all the study work and practices of the Order.

This manual has been demanded for years, urged, and awaited. Now it is ready. The first and only Rosicrucian Manual containing matter suggested by the Masters, Officers and Members of our various Lodges. A private book, not to be sold on the open market, not published for profit, and the biggest boon to the work of the Order ever devised.

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts a very fine printing company offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

WHAT IT CONTAINS—

It is divided into a number of parts, each complete and invaluable as a guide and reference work. The following is a partial list of the contents:

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and

the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments and alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Emperor. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, the illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

NOT A PART

OF THE LESSON WORK—

No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months through the saving in buying elsewhere other small books for reference.

PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. Single copies of the book by mail anywhere in the U. S. A., \$2.30. In Canada or foreign countries, by mail, \$2.40.

HOW TO ORDER: Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to AMORC FUNDS. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Seven Hundred Twenty-Two

*The
Mystic
Triangle
January
1929*

The AMORC of North America

Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

THE NORTH AMERICAN JURISDICTION

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America).

H. SPENCER LEWIS, F. R. C., Ph. D. _____ Imperator for North America
RALPH M. LEWIS, K. R. C. _____ Supreme Secretary for North America

Classification of Membership

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other Jurisdictions, however).

General Student Membership: Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures, for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in personal form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Registration Fee, five dollars with application. Dues, two dollars monthly, payable at the Supreme Lodge before the 5th of each month.

Chartered Group Lodges: Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars. There are no fees in connection with group membership.

Chartered Lodge Colleges: Consist of 144 advanced members, receiving their lectures and instruction in classes meeting under a Master and complete set of officers in their own Temples. Such Lodges are located in the principal centers of population in North America. Fees and dues in these Lodges are optional with each Lodge. For directory of District Headquarters, see below.

DIRECTORY

The following principal branches are District Headquarters of AMORC

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|---|--|
| New York City: New York Grand Lodge, Mr. Louis Lawrence, K. R. C., Grand Master. | San Francisco, Calif.: Calif. Grand Lodge, Mr. H. A. Green, K.R.C., Grand Master, AMORC Temple, 843 Octavia Street, near Golden Gate Avenue. |
| Boston, Mass.: Mass. Grand Lodge, Mrs. Marie Clemens, S. R. C., Grand Master, Lodge Building, 739 Boylston Street. | Los Angeles, Calif.: Hermes Lodge, No. 41, Dr. E. E. Thomas, F. R. C., Master, AMORC Temple, 233 South Broadway. |
| Waterbury, Conn.: Conn. Grand Lodge, Grand Secretary, P. O. Box 1083. | San Jose, Calif.: Egypt Lodge No. 7, Mr. Leon Batchelor, K. R. C., Master, Rosicrucian Park. |
| Pittsburgh, Pa.: Penn. Grand Lodge, Dr. Charles D. Green, K. R. C., Grand Master, P.O. Box 558, N. S. Dimond Street Branch. | Flint, Mich.: Michigan Grand Lodge, George A. Casey, Grand Secretary, 1041 Chevrolet Avenue |
| Philadelphia, Pa.: Delta Lodge, AMORC. | Omaha, Nebraska: Nebraska Grand Lodge, Mr. Leo J. Crosby, K. R. C., Grand Master. |
| Hartford, Conn.: Isis Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn. | Paterson, N. J.: New Jersey Grand Lodge, Dr. Richard R. Schleusner, K. R. C., Grand Master, 33 Clark Street. |
| Tampa, Florida: Florida Grand Lodge, Mr. R. H. Edwards, Grand Master, Stoval Office Building. | Portland, Oregon: Oregon Grand Lodge, E. L. Merritt, K.R.C., Grand Master, 19-E. Killingsworth Avenue. |
| San Antonio, Texas: Texas Grand Lodge, Mrs. C. Wanblom, S. R. C., Grand Master, 1133 South Laredo Street. | Cleveland, Ohio: Ohio Grand Lodge, Mrs. Anna L. Gaiser, S. R. C., Grand Master, 15804 Detroit St. |

(Directory Continued on Next Page)



Chicago, Illinois:
Illinois Grand Lodge, Dr. Anita B. McCall,
Grand Master, 728 No. Pine Avenue.
Washington, D. C.:
Columbia Grand Lodge, Jos. F. Kimmel,
K. R. C., Grand Master, 215 Second St., S. E.
Atlanta, Georgia:
R. E. Strange, Master, 515 Chamber of Com-
merce Bldg.

CANADA

Vancouver, B. C.:
Canadian Grand Lodge, Dr. J. B. Clark,
K. R. C., Grand Master, AMORC Temple,
560 Granville Street.
Montreal, Quebec:
AMORC, English Division, Albert E. Poad,
Master, Apt. #4, 1431 Mackay Street, West-
mount.
Montreal, Quebec—Société d'étude d'AMORC
(French Section).
Adrien Arcand, K. R. C., Master, 1270 Sher-
brooke Street, East.
Verdun, Quebec:
Mr. R. A. Williamson, Master, 3809 Wellin-
gton Street.
Winnipeg, Man.:
Mr. Thos. P. Ross, Master, 257 Owena St.
Lashburn, Sask.:
Mr. V. William Potten, Master, P.O. Box 104.

New Westminster, B. C.:
Mr. A. H. P. Mathew, Master, 1313 7th Ave.
Victoria, B. C.:
Secretary, AMORC, Box 14
Edmonton, Alta.:
Mr. James Clements, K. R. C., Master, 9533
Jasper Ave., E.

SPECIAL BRANCHES

A CHARTERED BRANCH has been selected in
each of the following cities to represent the
Order in its district:

Atascadero, Calif.; Stockton, Calif.; Santa Bar-
bara, Calif.; Laguna Beach, Calif.
Milwaukee, Wisc.; Superior, Wisc.; Green Bay,
Wisc.; Madison, Wisc.
Denver, Colorado; Grand Junction, Colorado;
Greeley, Colorado.
Buffalo, N. Y.; Lakewood, N. Y.; Woodside,
N. Y.; Long Island, N. Y.
Toledo, Ohio; Dayton, Ohio; Massillon, Ohio;
Detroit, Michigan.
South Bend, Indiana; Sioux City, Iowa; Wichita,
Kansas; Wichita Falls, Texas; Galveston,
Texas; Wilmerding, Penna.; Salt Lake City,
Utah; Asheville, N. C.; Shreveport, Louisi-
ana; Minneapolis, Minn.; Balboa, Canal
Zone; York, Penna.; Seattle, Wash.

SPANISH-AMERICAN SECTION

This jurisdiction includes the Mexican and Central American sections of the North American Continent, and all the Spanish countries of South America, as well as the Antilles. The SUPREME Lodge for the Spanish American Jurisdiction is located at San Juan, Puerto Rico, Hon. Manuel Rodriguez Serra, F. R. C., Supreme Grand Master, P. O. Box (Apartado Postal) 702, San Juan, Puerto Rico. The Mexican Grand Lodge of the Spanish American Section is located at Mexico City, and the principal Branches in Mexico are located at Tampico, Tams, and Torreon, Coah. The work of the Spanish American section is carried on in Spanish and English, and two magazines are published by this Jurisdiction. Address all correspondence to the Supreme Grand Master at Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS

England:
The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K.R.C., Grand Master,
41 Berkely Road, Bishopton, Bristol, England.
Scandinavian Countries:
The AMORC Grand Lodge of Denmark,
Commander E. E. Anderson, K. R. C., Grand
Master, Manegade 13th Strand, Copenhagen,
Denmark.
Netherlands:
The AMORC Grand Lodge of Holland, Mr.
F. A. Lans, K. R. C., Grand Secretary, Schuy-
ststraat 244, The Hague, Holland.
France:
The AMORC du Nord, Mr. Charles Levy,
Grand Secretary.
Germany and Austria:
Grand Council of AMORC, Mr. Many
Cihlar, Grand Secretary, Luxenburgerstrasse,
Vienna, Austria.
China and Russia:
The United Grand Lodge of China and
Russia, Mr. I. A. Gridneff, K. R. C., Grand
Master, 8/18 Kavkazskaya St., Harbin, Man-
churia.
Australia:
The Grand Council of Australia, Dr. A. O.
Binschedler, Grand Secretary, Box 215,
G. P. O., Adelaide.
India:
The Supreme Council, AMORC, Calcutta,
India.
Dutch East Indies:
W. J. Visser, Grand Master, Bodjong 135,
Semarang, Java.
Egypt:
The Grand Orient of AMORC, House of the
Temple, Grand Secretary, Nasreih, Cairo,
Egypt.
Africa:
The Grand Lodge of the Gold Coast,
AMORC, Mr. Stephen H. Addo, Grand
Master, P. O. Box 424, Accra, Gold Coast,
West Africa.
British Guiana:
Mr. Frederick E. Charles, Master, Victoria
Village, Demerara, British Guiana.
Costa Rica:
William T. Lindo, F. R. C., Grand Master,
P. O. Box 521, Limon, Republic of Costa
Rica, C. A.
The addresses of other foreign Grand Lodges
and Secretaries cannot be given general pub-
licity.

Seven Hundred Twenty-Four

UNIQUE EMBLEM FOR AUTOMOBILE OR SANCTUM USE



THROUGH the cooperation of one of our Brothers, we have at last secured an emblem intended for your car or for use in your sanctum. We have had many requests for an attractive emblem that members could attach to the radiators of their cars, to serve the same purpose as other emblems. These beautiful Rosicrucian emblems are in the form of a triangle, surmounted on an Egyptian cross. They are finished with duco enamel, which preserves them against heat; the cross and triangle are finished in gold, the rose in red, and the stem and leaves in green. It has a special arrangement permitting it to be fastened to the radiator of a car, and it can also be hung on the wall to decorate a sanctum. The size of the emblem is five and one-quarter by three and three-quarter inches. They are intended solely for use on automobiles or in the sanctum; and are economically priced at \$1.50, postage paid.

THE ROSICRUCIAN MANUAL

We refer you to the next to the last page of this issue for a complete description of the Manual, and its value and importance to each student, regardless of what grade of the studies he is in. This Manual is a great aid as you can understand, by reading the page mentioned above. The book is strongly bound, with attractive cloth binding, over heavy covers, and stamped in gold. Single copies of the book, by mail anywhere in the United States of America, are \$2.30, in Canada or foreign countries, \$2.40.

ROSICRUCIAN EMBLEMS

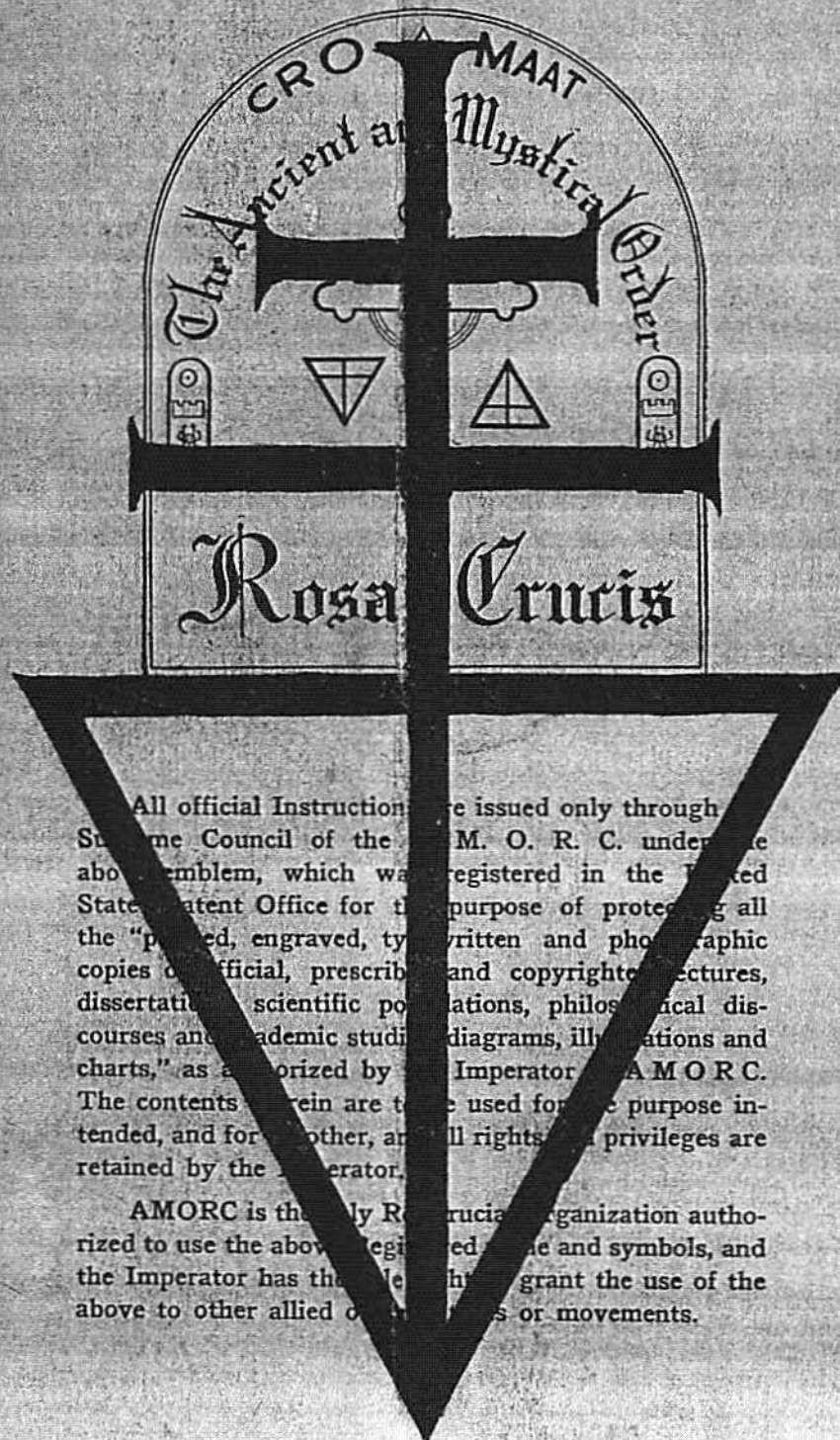
Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$2.00. Women's style, with patent safety catch pin, \$2.25.

ATTRACTIVE SEALS

These Rosicrucian seals are about the size of a twenty-five cent piece, beautifully printed in red, and embossed in gold, having the symbol of the cross and rose on their face, and the words "AMORC, Rosicrucian Order, San Jose, California". These seals can be used by members on letters or communications to friends or business acquaintances. If you would like to help spread the name of the organization to your friends, and at the same time have an attractive little seal for your stationery, we would suggest that you secure them at this holiday time. They may be had at the rate of fifty cents per hundred, or practically what they cost, postage paid by us.

We hope to serve you in every possible way and to fill your orders promptly. Make your checks or money orders for these supplies payable only to AMORC FUNDS; and address your letters containing orders to the AMORC SUPPLY BUREAU. Every order must be accompanied by its remittance. If you send cash, be sure to register the letter as we cannot be responsible for money lost.

AMORC Supply Bureau, Rosicrucian Park, San Jose, California.



All official Instructions are issued only through the Supreme Council of the A. M. O. R. C. under the above emblem, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten and photographic copies of official, prescribed and copyrighted lectures, dissertations, scientific publications, philosophical discourses and academic studies, diagrams, illustrations and charts," as authorized by the Emperor of A. M. O. R. C. The contents herein are to be used for the purpose intended, and for no other, and all rights and privileges are retained by the Emperor.

A. M. O. R. C. is the only Rosicrucian organization authorized to use the above registered name and symbols, and the Emperor has the sole right to grant the use of the above to other allied organizations or movements.